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The Maine Catholic Historical Magazine

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DIOCESAN CHRONOLOGY FOR OCTOBER 1915

10.—Sunday. Rt. Rev. Bishop at Waterville. 7 A. M. Mass and instruction at Sacred Heart Church. 10 A. M. assisted at Mass at Notre Dame Church, gave Confirmation and preached. 3 P. M. gave Confirmation and preached at St. Francis de Sales Church. 8 P. M. gave Confirmation and preached at Sacred Heart Church.

12.—Columbus Day. Mass for Knights of Columbus. Banquet and speeches at City Hall in the evening. Rt. Rev. Bishop, His Excellency the Governor, His Honor the Mayor of Portland and many prominent Knights of Columbus present.

14.—Visit to Biddeford Pool to see new Chapel.

18.—St. Luke's Feast. Ninth Anniversary of the Consecration of Right Rev. Bishop. Mass in the Cathedral 8 A. M.

21.—Rt. Rev. Bishop gives Confirmation at Kingman at 8 P. M.

22.—Confirmation and instruction at Wytopitlock at 10.30 A. M. At Danforth at 12.30. Return by auto to Winn and Confirmation at 8 P. M.

23.—Confirmation and instruction at Lincoln 9.30 and at Montague at 11 A. M., thence to Orono.

24.—Sunday. Mass at 7.45 A. M. Rt. Rev. Bishop preached at the two Masses in St. Mary's, Orono, and in the evening at 7.30. New schoolhouse at Orono ready for plastering, is a credit to all who have taken part in the building. Work will be continued in the spring.

New St. James Church at Thomaston opened and first Mass offered by Rev. James Flynn the Rector.

25.—Rt. Rev. Bishop in Bangor, visit to St. John's and St. Mary's and to South Brewer. Return to Portland.

APPOINTMENT OF PRIESTS

Rev. James P. O'Brien of Winn returns to Providence.

Rev. Edmund Murnane from Orono to be Administrator of Winn and missions.

Rev. James Rice from Kingman to be Administrator pro tem at South Brewer during absence of Rev. Fr. Reilly.

Rev. Denis Martin from Notre Dame, Waterville, to be Rector of Kingman and Missions.

Rev. Joseph Normand from Ft. Kent to be Assistant at Notre Dame, Waterville.

Rev. Raoel Forest from St. Mary's, Lewiston, to be Assistant at Jackman.

Rev. J. Demarais from Jackman to be Assistant at St. Mary's, Lewiston.

Rev. M. J. O'Keefe, from the Cathedral to be Assistant at St. Mary's, Houlton.

Rev. Maurice Griffin from Houlton to be Assistant at St. Joseph's, Lewiston.

Rev. L. Glynn, from St. Joseph's, Lewiston, to be Assistant at the Cathedral.

Official

1. Collection for the Catholic University at Washington and for Higher Education to be announced on Sunday, November 21, and taken up at all the Masses on the first Sunday of Advent, November 28th.

2. Feast of the Immaculate Conception, Patronal Feast of the Cathedral and of the Diocese and of the Church in the United States, to be celebrated with great solemnity, preceded by a special Triduum or Novena. In the Cathedral there will be the annual Novena, for the women of the city of Portland, to be preached by the Redemptorist Fathers of Roxbury.

Collections: { University, Holy Father, Good Friday, Lent }

Religious Bequests

Every good Catholic desires and feels it a duty to make some special offering to God and Holy Mother Church either during life or by Will, and many have already done so in behalf of the various Diocesan works or Missions, Education of Priests or various charities.

All such donations and bequests ought to be made so as to prevent legal or other troubles, and the form which safeguards best and in the simplest way the interests of all parties who are to be beneficiaries is as follows:

"I give, bequeath and devise to the 'Roman Catholic Bishop of Portland' the sum of 'Five Thousand Dollars,' to be used for

1. The education of Priests for the Diocese of Portland
or 2. The Diocesan Missions and Charities
or 3. The 'St. Elizabeth Roman Catholic Asylum'
or 4. The Holy Innocents' Home for Infants
or 5. The St. Joseph's Home for Aged Women
or 6. The Holy Sacrifice of the Mass for myself and the deceased members of my family
or 7. The Propagation of the Faith in America
or 8. The Propagation of the Faith in foreign lands
or 9. The St. Vincent of Paul Conference in Portland
or 10. For the Catholic Schools in the city of Portland or the Diocese of Portland
or 11. Sanctuary and Altar decorations of the Cathedral in Portland
or 12. The Catholic Hospitals in the Diocese of Portland
or 13. The Perpetual Care of Calvary Cemetery and the Chapel in the Cemetery at Portland."

NOTE: Any other objects, dear to the heart of the giver, may be mentioned in the same brief way, the important point being to make it brief and clear, place it in responsible hands, and prevent delay or litigation.

The Annual Appeal for the Catholic University

By His Eminence, James Cardinal Gibbons

CARDINAL'S RESIDENCE, BALTIMORE.

On the approach of the First Sunday in Advent, the day appointed by the Holy See for the annual collection in favor of the Catholic University of America, the board of trustees appeals most earnestly to our faithful people for a continuance of the support which they have given so generously in the past, and it commends most earnestly the needs of the university to the American Catholic hierarchy and the clergy of our country.

Twenty-five years ago the Catholic University was begun under the auspices of the Holy See and the bishops of the United States, and it has not ceased to grow on the lines laid down by its founders until today it fills with admiration and hope the hearts of all American Catholics. Great religious works blessed by authority and true to their original purpose are always crowned by God with the success He destines for them in furtherance of His honor and glory.

Catholic lay students are entering the university each year in ever larger numbers. The number of ecclesiastical students also increases, both secular and religious, so that the problem of accommodations remains always acute. Two new dormitories for lay students, like Cardinal Gibbons hall, could easily be filled with students. Moreover, Divinity hall is now quite overcrowded with ecclesiastical students, secular and religious priests, and demands enlargement.

Two new religious communities have this year established their houses of study at the university, the Oblate Fathers and the Fathers and Brothers of Mary, making in all nine religious communities whose members are educated under our auspices, no small fulfillment of the hope expressed by the original founders of the university.

The Knights of Columbus graduate scholarships, distributed this year by competitive examination, brought to the university a very desirable body of highly trained and efficient young men, graduates of our Catholic colleges, and destined to render great services in the future to holy Church and to the generous order, coming as they do from so many parts of the Union.

This year the university is educating between four and five hundred lay students. Surely not a few of them will become men of distinction in all the walks of life, lawyers, physicians, teachers, writers, engineers, etc., and in this way give us a notable increase of the Catholic leadership we so badly need and so ardently welcome.

The celebration in April of our twenty-fifth anniversary called public attention to the rapid growth and eminent services of the Catholic University. Our three American cardinals and thirty archbishops and bishops, with several hundred priests and distinguished laymen, took part in the proceedings, and with one accord acknowledged the many benefits which our American Catholic life owes to the foundation of the university.

Already, through its summer schools and its Sisters' college the university is rendering incalculable service to the Catholic parochial schools, and this affects immediately the happiness, temporal and spiritual, of a multitude of Catholic families in most of our dioceses. The annual donations of our Catholic people in each parish are thus repaid with interest, for it is universally admitted that no greater service could be rendered Catholic education than to help in training perfectly the members of our teaching Sisterhoods.

It is not easy to overestimate the advantages which our holy religion will draw from the successful establishment at the national capital of a great central school like the Catholic University. Already, many thousand visitors frequent annually its grounds and buildings and return astonished with the evidences of solid growth and academic power. The constant commingling of ecclesiastics and lay students in the classes, the close and affectionate relations of the secular priests and the religious teachers, the evident harmony and union of all the elements of the great school, give sincere pleasure to all who are privileged to observe this large and noble Catholic educational life. Oxford and Cambridge took centuries to acquire their present intellectual status and influence, but there can be no doubt that in much less time our own Catholic University will equal and even outshine them, in proportion as our beloved country is called on to render to humanity new and glorious services.

More than ever am I convinced, as the result of a very long life in the ministry of holy Church, that a Catholic university is indispensable for the perfect formation of her priesthood and for all the higher needs of our Catholic religious life. I believe firmly, as said on a previous occasion, that such a strong and independent center of the best studies will be an incomparable benefit to all sections of the country providing as it will professors, courses, libraries, laboratories, collections and varied opportunities which local generosity could with

difficulty bring together and utilize in the most efficient way. Our Catholic University is the natural place where our young priests should obtain that superior training which enables them to become profound students of divine revelation, powerful and eloquent preachers of the word of God, efficient helpers in the diocesan administration, professors in our ecclesiastical seminaries, superintendents of our parochial schools, writers and journalists of the best reputation, finished scholars in every branch of learning. It is impossible to overestimate the services which a university, free from partisan or sectarian bias and guided by the spirit of our immemorial Catholic faith, can render the cause of true religion, by training its ministers in every form of intellectual excellence, and thereby proving by facts that our holy religion welcomes and encourages all the gifts and conquests of reason. Similarly our young lady students, enjoying the advantages of the highest education under the guidance of the Catholic Church, will love and respect her from their tender youth, will see in her the leader of peoples and nations in the way of real progress and true civilization, will behold in their Catholic professors men of the highest attainments and noblest character, and will one day themselves rank among the foremost exponents and defenders of our American life and institutions.

Truer today than ever are the famous prophetic words of Archbishop Spalding pronounced in presence of the Third Plenary Council of Baltimore:

"In whatsoever direction we turn our thoughts arguments rush in to show the pressing need for us of a center of life and light such as a Catholic university would be. Without this we can have no hope of entering as a determining force into the living controversies of the age; without this it must be an accident if we are represented at all in the literature of our country; without this we shall lack a point of union to gather up, harmonize and intensify our scattered forces; without this our bishops must remain separated and continue to work in random ways; without this the noblest souls will look in vain for something larger and broader than a local charity to make appeal to their generous hearts; without this we shall be able to offer but feeble resistance to the false theories and systems of education which deny to the Church a place in the school; without this the sons of wealthy Catholics will in ever increasing numbers be sent to institutions where their faith is undermined; without this we shall vainly hope for such treatment of religious questions and their relations to the issues and needs of the day, as shall arrest public attention and induce Catholics themselves to take at least some little notice of the writings of Catholics; without this in struggles for reform and contests for rights we shall lack the wisdom of best counsel and the courage which skilful leaders inspire."

We appeal therefore most earnestly to our beloved Catholic people for a generous continuance of the support afforded in past years to the Catholic University. We must henceforth be prepared to make sacrifices in the cause of higher education, since the welfare and progress of all our schools, convents and academies are intimately bound up with the higher Catholic education, whence they draw their sustenance and inspiration. The progress of the Catholic University means the progress of our clergy, our religious communities of teachers, our laity, and for this reason, among others, the Holy See has never failed to commend its development and endowment to all American Catholics, particularly to those on whom God has bestowed great material prosperity. By furthering the university in the way of buildings, equipment and endowment our wealthy Catholics would at once enhance the power and influence of our holy religion, emulate the generous donations of non-Catholics in the cause of higher education, establish noble monuments of which their children would one day be justly proud, and take place among the American Catholic people.

May our Blessed Mother, Seat of Wisdom, patroness of the Catholic University under her most glorious title of the Immaculate Conception, Queen of the Clergy, and perfect model of all Catholic youth, obtain from her beloved Son Jesus Christ graces innumerable for all who heed this appeal, and charitably do what in them lies toward the support and development of the Catholic University.

Yours faithfully in Xto,

JAMES CARDINAL GIBBONS,

Chancellor of the University.

The winter season is always one in which the needs of our fellow beings, perhaps less fortunate than others, are brought to our notice, and when we may perform many a kindly act towards the amelioration of that suffering or affliction which our Lord has told us will be always in our midst.

There are many charitable and benevolent societies organized whose aims and purposes sound well, and whose members without doubt do much in the line of charity. But the misfortune is that the greater part of what they give goes for organization purposes hence when we see in the annual reports of these societies that it has taken fifty or seventy-five cents to do twenty-five cent's worth of charity, we are led to question the value of such an organization for the cause of charity, for the very simple reason that the greater part has gone to pay the expenses of the society.

Columbus Day Observance at Portland, Maine

October 12th—Columbus Day—was fittingly observed in Portland by the Knights of Columbus. At a large banquet held in City Hall in the evening were gathered men prominent in both Church and State, over four hundred Knights and their ladies.

The Banquet began shortly after 7 o'clock. The hall was most beautifully decorated for the occasion, a large canopy-like effect was provided by means of streamers of red, white and blue suspended from the ceiling. The posts were covered with flags and there were flags festooned around the stage. The central figure on the stage was a bust of Columbus with a fringe of tall palms and a grouping of electric flowers in front.

The guests of honor at the head table were: Right Rev. Louis S. Walsh; Governor Oakley C. Curtis, Mayor William M. Ingraham, Judge John J. Keegan, State Deputy William H. Gulliver, Rev. John O'Dowd, Rev. A. Patillo, Rev. T. P. Linehan, Rev. J. W. Houlihan, Rev. T. J. Houlihan, Rt. Rev. Arthur A. Hamel, Rev. Fr. Silk, Hon. John F. Mallay, Michael A. Morrissey, Hon. Cornelius Horrigan, Judge Charles L. Donahue, Rev. Martin A. Clary, Hon. E. W. Murphy, Capt. H. F. McDonough.

Michael A. Morrissey, who acted as toastmaster and master of ceremonies, performed his duties ably and well.

The first speaker was Governor Curtis, who was very brief. He praised the Knights of Columbus and then spoke in favor of having a constitutional convention to revise the state constitution and make it intelligible to people of ordinary intelligence.

Mayor Ingraham praised the Knights outlining some of the objects they might well set themselves to accomplish.

Hon. John J. Keegan, State Deputy of the order spoke next and he complimented the local Knights on their showing. He said they were there first to pay a great tribute to the great navigator who travelled the perils of the unknown seas and opened for us all this great hemisphere. He said the Knights were true children of the Holy Mother in reverence. He spoke of the war abroad and said the true Knight of Columbus had red blood in his veins and this yearly custom of renewing Columbus' achievements showed their civic pride and spirit. He spoke of the venomous publications filled with hatred which

have done so much to place the Catholic church in a false light and of the postal officials' failure to suppress them.

The next speaker was Hon. John F. Malley, Collector of Internal Revenue of Boston. Mr. Malley said:

"The central figure in the picture which we visualize today is Christopher Columbus, planting the cross of Christ and the flag of Spain, to claim the new-found land for God and for country. The Knights of Columbus accept these symbols of allegiance and guide their lives' purposes by the standard emblematic of faith and the standard emblematic of patriotism.

The Knight is a true soldier of Christ's church on earth, endeavoring to serve with honor that he may be numbered among the eternal army that is to pass in review before the Great White Throne, bearing the blazing cross, the symbol of salvation. The Knight is a patriotic American citizen, pledged to support the constitution and laws of our great country, faithful in peace and in war to the institutions of freedom and liberty, ready to defend, with life, if need be, the flag which is the symbol of all we honor and revere in our national life.

The eloquent Governor of Massachusetts, in a recent speech, pictured the Knights of Columbus holding aloft these two symbols,—the flag, the symbol of citizenship here, the cross, the symbol of citizenship hereafter,—and demanded what act or thought in loyalty or in tribute to the one can detract from like allegiance to the other. Under the cross, the Knight must live in accordance with the law of God, infallible, immutable, all-just, all-merciful. Under the flag, the Knight must live in accordance with the laws made by man, but framed as closely to the divine law as the enlightenment of the time and the acuteness of public conscience permit.

The stronger the adherence to the divine law, the less the need of man-made law. The more awakened the conscience of the public, which shapes the man-made law, the more directly it guides the life of citizens to honor here, to salvation hereafter. When the common law, giving only a strict and technical construction of custom and convention, became too harsh to do justice between men, there grew up a system of jurisprudence, called equity, to temper with mercy the stern mandates of the law. With the enlightenment of the succeeding ages and the advancement of civilization, the public conscience, speaking through legislatures, has stripped from man-made law the harsh rules supporting the claim of might and has placed in the written law God-inspired principles of right.

The higher enlightened citizenship raises the standard of man's best efforts, the nearer it approaches the perfections which is symbolized by the standard of God.

The Knight serves under the cross in obedience to the orders of the church which interprets the commands of Christ, that by

a life of self-sacrifice, of God-fearing endeavor, of religious adherence to right, to charity and to his fellow-man, he may fit himself for life eternal.

The Knight serves under the flag in obedience to the laws which the best thought of the people of the Nation has pronounced to be right, in order that he may guard for himself and his, the institutions which guarantee life, liberty and property, in order that all men may live in peace and happiness.

In erecting the altar of knighthood, therefore, he has placed before him the two symbols and emblazoned underneath "Charity" to signify his life's purpose in allegiance to both. "Charity is the keynote of Christ's teachings," said Cardinal O'Connell. Thus does the cross symbolize charity. Humanity is the end for which all government is founded; thus does the flag symbolize humanity. Charity embraces both.

Thus charity must be the virtue which guides your lives, Sir Knights; not alone the charity which gives alms, which succors the needy, which strengthens the weak, but the broad charity which embraces justice, mercy and brotherly love, with all the heart qualities which make for the peace and happiness of all mankind. This is the age of broad humanity.

"Then must the Jew be merciful," said Shakespeare's Portia, when the strict interpretation of the law would take life to satisfy the letter of the bond. Louder and louder has this conviction been spoken as men have mounted loftier heights of civilization and obtained the ever-widening view. The awakened conscience of the public finds expression in more humanitarian legislation, recognizing human life as more precious than property and dignifying labor of body and brain above material accumulation.

The written law of the country is illumined with epoch-making declarations, proclaiming man's triumph in the battle for humanity. Men wearied of the dictates of self-constituted rulers, and the declaration of independence was written to demand the right of life, liberty and the pursuit of happiness. Men revolted against the traffic in human beings, and the proclamation of emancipation was written to strike off the shackles of slavery and to make all men equal.

For reasons as potent, men have demanded and obtained legislation which guarantees:

Free education.

Recognition of woman as a legal entity.

Conservation of public health by regulation of the hours and conditions of labor of women and children, by insuring healthful conditions in industries, and by Government supervision of food.

The struggle for existence has been equalized by the workingmen's Compensation act and the minimum wage law. At

the present time, old-age pensions and sickness insurance is demanded by the more progressive. All these are exemplifications of the virtue of charity. They speak of the good which is deep-rooted in the hearts of men.

All men yearn for brotherly love and true equality. Read the rituals and the mottoes of their organizations. Whenever men turn aside from the sterner things in life and forget the strict rules of convention and business custom, what do they proclaim as their foundation principles of their societies and their fraternities? Do they not build in accordance with their ideals?

"I do not envy a man who never had a day-dream, to whom the yellow primrose is a flower and nothing more, who has never seen a vision in the clouds that bank the sunset nor watched weird faces in the evening fire." All men have ideals; all have impulses for good. With common purpose they build what they conceive to be the perfect organization. We find the same principles in every organization, regardless of the name— charity, justice, fraternity, equality and brotherly love.

But, powerful as is the impulse for good to which men attain in their happier moments, there is in all men a tendency for evil, to forgetfulness of the precious value of spiritual achievement, and to overestimation of the worth of the material things which are more nearly at hand. Amid the complex and changing phases of modern conditions, the octopus of worldliness reaches out its tentacles of infidelity, of envy, of avarice and of hate to grasp those who are not upheld by a strong faith in God and a love for their fellow-men.

Moreover, over half the world the march of civilization has been arrested. Nearly all the most advanced nations are engaged in a war, the ferocity of which has seldom been equalled in the annals of history.

When the war is over, America must lead the nations in the right way. What country is better qualified? President Wilson has said, "America covets no nations territory and would besmirch no nation's honor." The nation can be no greater than its people, and when their voice speaks, it should be from the heart. Who is to solve the problems of the future? Who is to say whether this Government and its institutions shall continue to serve humanity in the best way—whether our flag is to float over a free, independent and happy people?

Here the people are sovereign, and it is their will which must prevail.

What part is to be taken by the Catholics of America? If it be true that the end of all government is humanity; if it be true that the mission of the Knights of Columbus is broad charity under the cross and the flag, what body of men can wield a stronger influence for good that this great organization, which is guided by the word of God, spoken through the church.

I have said the yearnings of men are for the better things of life, that their impulses are good. It is only when the temptations of life lead them from the main road of righteousness into paths of selfishness, passion and greed that they are lured into the mire of evil deeds. Religion is the light which keeps the road white and clear and easily discernible, no matter what the pace, no matter how many obstacles there may be upon the way to salvation. "Blood will tell," is an old saying; breeding demands recognition in every test. When the decision is between good and evil, who should be as strong as he who is a sworn follower of the cross.

American Catholics fought bigotry and prejudice for years and have demanded and obtained the right to participate on a basis of equality in every effort of our national life. The fruits of the victory are theirs, but the corresponding responsibilities which have come to them cannot be shifted upon other shoulders.

Numerical strength throughout the Country has increased the burden of responsibility. The Knights of Columbus must carry the weight of Catholic responsibilities. They have power to mould Catholic thought and to govern Catholic influence. When the people speak the voice which rises from the Catholic multitudes must thunderously demand the things which make for the happiness of a free and peaceful people. When leaders arise to exort the masses to follow there must step forth the Catholic people men of unimpeachable integrity, unquestioned sincerity and incorruptible purpose to guide their fellow-men forward and upward, that there may be no retrogression in our national life. The Catholics who sit in the seats of the mighty, in the legislatures, the courts, the executive offices of large industrial corporations, the guiding committees of social organizations, must be representative of the purposes for which the church and this great knighthood have been instituted and must be loyal to the cross and the flag.

If there is to be another Washington to lead the people in successful revolt against oppression, to stir them to action from the depression of a Valley Forge of trouble by the powerful magnetism of enthusiasm, faith and unquenchable hope,—I would have that man a Knight of Columbus.

If there is to be another Lincoln to strike from mankind the shackles of slavery, whether that condition arises from reasons social, industrial, political, or religious, to give his life in martyrdom that the great American people may not be disrupted but may be united, wage battle for humanity,—I would have that man a Knight of Columbus.

If there comes a time when corruption must be cut out, whether the root reaches to the lowest or highest social strata, when the forces of iniquity or infidelity threaten the integrity

of the family and the purity of womanhood, and when the power of capital or the unjust demands of labor menace the life, the happiness and the property of the many to satisfy the greed of a few, I would have the leaders who come forth to battle for the right recruited from the Knights of Columbus; and that, as we speak of Spartans as representative of all that is courageous and patriotic, the historians of the people yet unborn may write of the Knights of Columbus, American gentlemen, champions of humanity, loyal to the cross and the flag."

Bishop Walsh was the last speaker, and gave a most inspiring and able address on "The Knights of Columbus and the Church," and presented the following resolutions which were unanimously adopted by the large body of Knights present:

> "The Knights of Columbus in Maine propose that Columbus day, October 12th, be made the All-American legal, civic and social holiday from Alaska to Cape Horn, and respectfully request and urge the honorable senators and representatives from Maine in Congress to aid in placing this crown on the brow of Columbus the Great.
>
> That they offer their heartfelt sympathy to our sister nation, Mexico, in her hour of supreme agony, and demand that the Catholic Church in Mexico be restored her rights, her property and her liberty.
>
> That they admire and praise his Holiness, Pope Benedict XV, for his great efforts in behalf of peace in Europe, and hail him as the rightful international peacemaker—rex pacificus, pacificans, pacificator, the king peaceful, bearing the message of peace and securing peace.
>
> That they respectfully request his excellency, the Governor of this State, and the honorable representatives in the Legislature to make Columbus day a full legal holiday in the State of Maine."

Bishop Walsh in the course of his address said that the day ought to be observed with a celebration every year in every city. Sometimes it ought to take this form, at other times it should take the form of a meeting in a hall with addresses, and in other years there ought to be processions, for there is great power in a procession with music by a band and the light of torches. He added that it was his idea that the day should be a public holiday, as set forth in the resolutions given above. He then said that the remainder of his address would be devoted to his topic "The Knights of Columbus and the Church," and this divided itself naturally under three heads, the fear of God, the love of the church and the duty of serving America.

Under the first head the Bishop told the story of how the people of New England have slipped away from their early piety, and how to his mind there is no power in the world strong enough to bring them back to a wholesome fear of God, except the Catholic Church. Under the second head, love of the church, the bishop pointed out two great duties the knights might well perform. He denounced the divorce scandal as a disgrace to the people of Maine and charged all of the Knights who are lawyers to discourage Catholics from any appeal to the divorce courts. He described the new law which was passed by the last Legislature whereby the Probate Court can hear cases of domestic infelicity and settle them quietly without bringing them into the publicity of the divorce courts and thereby adding more to the already too long record of Maine—a black record among all the states in this respect. Through the love of the church the Knights should also see to it that individually they raise themselves to as high a plane as possible. As a body they are blessed by the church, which means, of course, that as a body they cannot and must not take part in politics. Yet it must be their duty as individuals to see to it that no men posing as Catholics shall have any of the benefits thereof if they do not have the approval of mother church. Referring to scandalous attacks on the church made through an abuse of the liberty of the press that is held sacred by all true Americans, and which ought never to be abridged, the bishop said the knights can do much by quietly spreading the truth to counteract these base libels that are spread abroad through passion and ignorance.

Under the third head, that of serving America, the Bishop pleaded for justice to Mexico, saying that she asks that the Catholic Church there be restored to its full property rights and liberties. Speaking of the conditions in Europe the Bishop drew a glowing picture of the Holy Father standing out boldly, a heroic figure against the horrors of war and pleading for peace among nations and a general peace on earth among all men and good will.

Our Convert Prelates

Outside of its remarkable growth, there is perhaps no fact more striking in the History of the Catholic Church in the United States, than that so many eminent non-Catholics have at all times in her history sought that peace and quiet of mind which she alone can give, and that many of the same have attained the highest honors within her gift.

A writer in the Catholic Citizen of Milwaukee in an estimate recently published states that "since the year 1820, over 500 Protestant ministers besides 400 Protestant laymen, "have entered her fold to afterwards ascend her altar as priests.

The author then proceeds to give in detail a few facts in the lives of three of these eminent men who became in turn Metropolitans of Baltimore the Primatial See of the Church in the United States, namely, the Most Revs. James Whitefield, Samuel Eccleston, and James Roosevelt Bayley, respectively the fourth, the fifth, and eighth, Archbishops of Baltimore. The first Archbishop of Philadelphia, the Most Rev. James Frederic Wood was also a convert. The first Bishop of Columbus, Ohio, the Rt. Rev. Sylvester Rosecrans, of Wilmington, Del., the Rt. Rev. Thomas Becker, of Ogdensburg, N. Y., the Rt. Rev. Edgar Philip Wadhams, of Hartford, Conn., the Rt. Rev. William Tyler, of Erie, Penn., the Rt. Rev. Josue M. Young, and the 2nd Bishop of Wilmington, Del., the Rt. Rev. Alfred Allen Curtis, were all converts to Catholicism.

Of special interest in Maine Catholic history is the fact that the first Bishop of Hartford, the Rt. Rev. William Tyler while yet a young priest, had charge of Bishop Fenwick's Irish colony at Benedicta, Maine, during the years of 1841-42- and 43 endeavoring to realize during these trying times in our history, the plans of his Bishop who wished to establish in this distant mission a college and an ecclesiastical seminary for the education of the Catholic youth.

This town, known as Township No. 2 had been purchased by Bishop Fenwick in 1833 with the purpose of inducing many of the Catholic Irish then coming in good numbers to our State, to settle on farms where they might in time form a parish capable of supporting a priest. In this the Bishop was successful, for a few years later in 1838 there were about forty Catholic families which number had so increased in 1841 as to give promise of becoming a great Catholic center where a thriving religious educational institution might be established and maintained. Father Tyler who had since his ordination in

1828 been stationed in the Cathedral of the Holy Cross at Boston, was in 1841 transferred to Benedicta where he remained as above stated until 1843.

Father Tyler was born at Derby, Vermont, June 5, 1806, of Protestant parents. At the early age of 16, he became a Catholic, and entered a school taught by his uncle, the Rev. Daniel Barber at Claremont, N. H. He made his theological studies under the immediate supervision of Bishop Fenwick by whom he was ordained Dec. 23, 1828. Appointed Vicar-general on his return to Boston from Benedicta, he was named first bishop of Hartford, Nov. 18, 1843. His consecration took place at Boston in the Cathedral of the Holy Cross, March 17, 1844, the consecrator being Bishop Fenwick who was assisted by Bishop Wheelan of Richmond, Va., and Bishop Byrne of Little Rock, Tenn. Ordained at the early age of 22, consecrated a member of the Episcopate at 37, Bishop Tyler died at Providence, R. I., June 18, 1849, at the age of 43 years and 13 days, thus bringing to a close a short but most useful life in the formation of the Church in our State and New England.

The Rt. Rev. Josue Young, first Bishop of Erie, Pa., another convert, and perhaps the only native of Maine thus far called to the Episcopate, was born in the little town of Shapleigh, near the western border of the State October 29th, 1808. His father, Jonathan Young graduated from Harvard College in the class of 1798. At the age of 15, Josue was apprenticed to a printer at Portland; soon after, 1824-25 he edited the Maine Democrat, a paper then published at Saco. From Maine the young man went to Kentucky, thence to Cincinnati, Ohio, where he became a Catholic in October, 1828. A good listener, the future Bishop obtained his first ideas of the Catholic church from a fellow workman, a young Irishman who was constantly called on to defend his religion against the oft repeated attacks of his Protestant associates. Having the good fortune to form the acquaintance of Bishop Purcell, he was sent to Mt. St. Mary's, Emmitsburg, for his course of preparatory studies after which he was ordained in the old Cathedral at Cincinnati, April 1, 1838 by his friend the illustrious Purcell. After a period of 16 years of missionary labor, he was consecrated Bishop of Pittsburg by Bishop Purcell April 23, 1854. On the petition of Bishop O'Connor, he was however transferred to Erie where he died, Sept. 18, 1866.

The Catholic Church in Maine

SEBASTIAN RALE.

While history has not preserved the name of the Indian sagamore who addressed to Gov. Dudley the spirited response previously quoted, we may yet presume that he was none other than Wiwurna who so eloquently pleaded the cause of his people before Gov. Shute, a few years later on the occasion of the famous Arrowsick conference, for if we may believe the documentary evidence relative to these trying times, which has been preserved, many of the Indian chiefs were not on all occasions loyal to the teachings of the Catholic Church so constantly kept before them by the heroic Râle, some of them even going so far in their efforts to please the Puritan authorities, as to misrepresent the doctrines actually taught, but in the case of Wiwurna nowhere does it appear that he was unfaithful or devoid of courage in the defense of his holy faith.

We are also at a loss to explain just why Father Râle applied to the New England authorities for assistance in rebuilding his church at Narantsouac. He may perhaps have wished to show his confidence in their professions of friendship and willingness to assist the Indians, so clearly expressed in the Portsmouth conference, and at the same time show them that in material matters, he was ready to meet them in a business way and thus live up to the letter of their treaty of peace. The Catholic missionary doubtless knew that the New England Governor would name conditions which the Indians as Catholics could not accept, but he nevertheless deemed it his duty to give the people of New England an opportunity of proving that their oft repeated expressions of good will were more than mere empty promises. He certainly had every reason to expect that Gov. Dudley would not demand of his neophytes the sending away of their tried and zealous missionary, the much loved "black robe," the surplanting the Catholic faith by the cheerless tenets of New England Puritanism.

The return of the delegates from their fruitless Boston mission to Narantsouac while dissipating any hopes that Father Râle might have based on Pilgrim assistance, did not dampen his ardor or cause a loss of interest in the religious welfare of his devoted people among whom he had long since determined to close his earthly career. The barken chapel could still serve their purposes, and they might await beneath its protecting branches the dawn of better days.

Did Gov. Dudley relent and finally send workmen to reconstruct the ruined Catholic chapel on the banks of the upper Kennebec? Some historians hold that he did. In this, they base their opinion on the fact that Col. Westbrook on the occasion of his visit to the Indian village in the winter of 1722, found a notice pinned to the church door, which would seem to reflect on the English builders. This however would appear to be at variance with what Father Râle wrote his brother under date of Oct. 12, 1723 when after narrating the history of their mission to Boston, the letter expressly states, "En effet, M. le Gouverneur n'eut pas plutot appris la ruine de notre Eglise, qu'il nous envoya des Ouvriers pour la rebatir. Elle est d'une beauté qui la ferait estimer en Europe, et je n'ai rien épargné pour la decorer; truly our Governor sent men to rebuild our church as soon as he heard of its destruction. Its appearances are such that you might well be proud of it even in Europe, and as for myself, I have done my best in decorating it." To his Nephew, Father Râle had written just a year before. "J'y ai bati une Eglise qui est très propre et très-ornée. J'ai cru ne devoir rien epargner, ni pour sa décoration, ni pour la beauté des ornemens qui serve a nos saintes Cérémonies: paremens, chausbles, chapes, vases sacrés, tout y est propre, et serait estimé dans nos Eglises d'Europe. I have built here a church which is commodious and well adorned. I have thought it my dury to spare nothing, either for its decoration or for the beauty of the vestments that are used in our holy ceremonies: altar cloths, chausubles, copes, sacred vessels, everything suitable, and would be esteemed in the Churches of Europe."

Should such have been the case, we would in truth find it difficult to explain the note said to have been found by Col. Westbrook on th church door at Narantsouac in 1722 stating in Father Râle's hand writing, "It (the church) is ill built, because the English don't work well. It is not finished, although five of six Englishmen have wrought here during four years, and the Undertaker (contractor), who is a great cheat, hath been paid in advance for to finish it." There were however at this time two minor chapels at Narantsouac, each situated about three hundred steps from the village: just above on the rising ground stood one dedicated to the Blessed Virgin, while below the settlement nearly facing the outlet of the Sandy River, was the second under the patronage of L'Ange-Gardien. The parish church was situated outside the ramparts about twenty paces from the eastern gate.

Coming directly upon the village, Col. Westbrook's expedition would naturally have first come upon the Guardian Angel chapel which may perchance have been erected by New England workmen.

In his "History of the Catholic Church in the United States," Vol. 1, p. 599, Dr. Shea makes the following statement regarding the rebuilding of the church at Narantsouac: "When peace was restored the Indians prepared to rebuild their church, and as the English were nearer to them the Abnakis sent a delegation to Boston to solicit carpenters, promising to pay them well. The Governor of Massachusetts offered to rebuild the church at his own expense if they would dismiss Father Râle and accept a Protestant minister. The Abnakis declined, and again contrasted the indifference of the English to their salvation with the zeal shown by the French. A temporary chapel was then built, and the Governor-General of Canada, on hearing of their loss, sent mechanics who erected the new church."

In his work, "History of the Catholic Missions among the Indian Tribes," p. 147, the same author states: "The church was accordingly rebuilt by the French, though the little chapels were subsequently raised by English workmen in 1721."

Father Râle's first church at Narantsouac was destroyed as we have seen by the expedition under Col. Moulton in the winter of 1705. From this date on to 1718 when the new church was completed, the humble missionary had to improvise as best he could to supply the needs of his ever growing congregation. From 1705 to the signing of the treaty of Utrecht, March 30, 1713, but little could be accomplished, so varying were the fortunes of war. Conditions at the mission were far from encouraging. More than a third of the Indian braves had been slain; as many if not more of their women and children had perished. There remained at the mission but few besides the aged, the mained, and the needy. "Hunted from their native country by foes," says Williamson, "and allured away by pretended friends, they might well bewail their cruel destiny. To the humiliating terms of the late treaty, they would never have submitted, had they not through a consciousness of their poverty and distress been ready to perish. Their strength and importance were broken, never to be repaired. In this war, the Indians manifested less malice, and were guilty of less cruelty, than in the two which preceded," a fact which the distinguished historian of our State might well have attributed to the chastening influences of the Catholic missionary who if he could not have peace, ever tried to soften the rigors of war and to hold in subjection to Christian teachings, the savage natures of his devoted neophytes.

Long before the signing of the treaty of Utrecht, Sebastian Râle was alert to catch the first tidings of the blessing of peace, and spread the same among his afflicted people. As early as the fall of 1712, he addressed the following letter to Captain Moody, the English commander:

NARANTSOUAC, Nov. 18, 1812.

MONSIEUR:

Le gouverneur general du Canada me mande par sa lettre qui m'a été apportée depuis quelques jours, que le dernier vaisseau du Roi arrivé á Quebec le 30 Sept. rapporte que la paix n'est pas encore conclue entre les deux courounnes de France & d'Angleterre quoi qu'il est vrai qu'on en parle fort. Voila ce qu'il m'en dit.

"Et d'autres lettres que j'ai reçues m'apprennent que Monsieur L'Intendant qui est arrivé dans ce vaisseau, dit qu'etant sur le point de s'Embarquer a la Rochelle on y a reçu une lettre de Monsieur de Tallard, qui assurait que la paix etait faite, & qu'elle serait publiée sur la fin d'Octobre.

Or on ne peut pas savoir en Canada, mais on le peut savoir a Boston où les vaisseau peuvent arriver en toute saisson; si vous en savez quelque chose je vous prie de me le fair savoir, afin que j'envoie incessament à Quebec sur les glaces, pour en informer le gouvernor general pour qu'il empêche les sauvages de faire aucun act d'hostilité.

Je suis trés parfaitement

Monsieur

Votre trés humble & trés

obeissant serviteur,

Seb. Râle, S. J.

Or as we would say in English:

SIR:

The Governor-General of Canada, gives me to understand in a letter which I received a few days ago, that the last Royal vessel which arrived at Quebec September 30, reported that while peace had not as yet been concluded between France and England, the question was however being very generally discussed.

Other letters tell me that the Intendant who came on this same vessel says that, just as he was about to sail from La Rochelle, a message from M. de Tallard gave assurances that peace had already been made and that it would be proclaimed by the end of October.

While we cannot at this date look for any further intelligence at Quebec, you may at Boston where vessels may enter at all seasons of the year. Should you therefore have anything definite, I wish that you would let me know so that I may send an express up the frozen rivers to Quebec with word to the Governor-General who would at once endeavor to prevent any further hostilities on the part of the Indians.

Believe me, Sir,

Your most humble and devoted servant,

Seb. Râle, S. J.

The conclusion of peace, did not however bring to Father Râle and his decimated Indian congregation that quiet and tranquility which they had every reason to expect. The great influx of colonists immediately following the close of the war, and the occupancy of the lands along the eastern bank of the Kennebec which the Indians had always claimed as theirs, gave rise to feeling of grave alarm among the chiefs at Narantsouac. They had long since yielded all claims to the west shores of the river, but they still clung to their long trodden path along the eastern banks as being essential to their very existence.

Protests were at once lodged with the colonial authorities, but to no effect, for it had become the settled policy of the English government to occupy the wild lands and develop their resources as rapidly as possible. The restoration of Fort William Henry at Pemaquid, the erection of a strong fortress at Cushnoc followed by the building of other block houses at points of vantage along the Kennebec, served to fan still more the latent animosities of the Indians, and to bring home to the clear sighted missionary at Narantsouac the unwelcomed conviction that his struggling mission on the Kennebec was doomed.

An Incident of Priestly Heroism

That the average Catholic attaches an untold value to the Sacramental consolation of our holy religion is amply evidenced by the great sacrifices constantly made, that these heaven sent blessings may ever be the portion of the Church's suffering and afflicted children.

In the strength of his days when he enjoys the bloom of health, prosperity, and the adulation of friends, man may forget the needs of his soul, and think seldom of all that a kind and loving Creator has done for him, but when the clouds of adversity hover over his fallen fortunes, when all that a sinful, pleasure loving world had to offer, had long since been proven of short and passing worth, he not unfrequently harkens to that pleading voice, so long stiffled in his sinladen heart, and turns to the only real joys that can come to gladden the passing sands of his earthly career, that of a good conscience, and the consequent peace of God.

In the solemn hour of his need, ministering angels will not be wanting, for side by side with those invisible spirits given man by Almighty God, to watch over and protect him, will stand the chosen minister of the Lord ready to bring that cheer which alone availeth man in the trying passage from time to eternity.

The moment may come at the end of some terrible disease, a menace to all that come in contact with the sufferer; it may be the scene of some appalling accident from which the beholders or survivors may well turn in terror at the awful visitation; it may be on the occasion of a terrible pestilence which seems to baffle human skill; or again on the field of bloody battle where one is in the very midst of death. Let that be as it may, it matters little for it is the hour of mercy Divine, the moment when some poor suffering mortal is clamoring not as has heretofore been the custom, for bodily ease and comfort, but for all that religion has to offer in that last supreme struggle before which all things earthly pale.

It is the hour when some sublime act of heroism is called for, when even another life must be exposed, that salvation may be brought to some forlorn, poor, and suffering spirit, to whom in the inscrutable designs of Divine Providence, the acceptable time, the hour of grace hath come. Then it is that the real heroism so long and so frequently latent in the soul of the minister of holy mother Church, becomes another evidence of how priceless are these blessings in the eyes of her children, the last thought or wish of the dying, the incentive that calls forth a supreme effort on the part of the living to brave the dangers, to sacrifice all that religion's cheering consolations may hover over and sooth the death agonies of the expiring Christian.

If we were to take account of all the incidents placed before us by the daily papers, the history of each day's happenings, we would without doubt have at hand many an occasion which would bear out the assertion that it is beyond the power of man to estimate, to measure the value of the Sacramental consolations of our holy religion, to the true Christian whether in prosperity or adversity. We would see where the highest acts of heroism have been time and again in evidence, where the price has been no less than life itself.

Among many we cull just one of recent occurrence on the battle lines of war torn Europe. Telegraphic dispatches record no greater acts of sublime devotion to duty than the following under date:

"DUBLIN, Ireland, Nov. 13.—Like a true soldier of the cross, the Rev. John Gwynn, S. J., chaplain to the Irish Guards, met his death in France a few days ago. He died of wounds which he received while in the trenches.

The following account of his heroic devotion to duty during the fighting around Hill 70 is given by an Irish guardsman:

"Father Gwynn was known among the boys as 'the brave little priest.' Early in the war he was seriously wounded, but refused to return to England. During the terrible fighting recently Father Gwynn was again at his post.

"I saw him just before he died. Shrapnel and bullets were being showered upon us in all directions. Hundreds of our lads dropped. Father Gwynn was undismayed. He seemed to be all over the place trying to give the last sacrament to the dying.

"Once I thought he was buried alive, for a shell exploded within a few yards of where he was, and the next moment I saw nothing but a great heap of earth. The plight of the wounded concealed beneath was harrowing. Out of the ground came cries of 'Father, father, father,' from those who were in their death agonies.

"Then, as if by a miracle, Father Gwynn was seen to fight his way through the earth. He must have been severely injured, but he went on blessing the wounded and hearing their confessions. The last I saw of him was kneeling by the side of a German soldier.

"It was a scene to make you cry. The shells continued to explode about the wounded, but they could not stop a little Irish priest from doing his duty even to a dying German."

A requiem mass for Father Gwynn was said at Westminster Cathedral. The cardinal archbishop was represented by Mgr. Bidwell, and the Provincial of the Jesuits was present. There was a large attendance of officers of the Irish Guards in uniform, and a representative party of non-commissioned officers and men of the regiment. At the conclusion of the mass the buglers of the Irish Guards sounded the "Last Post."

The Catholic who prays for peace every day may feel assured that he is doing something very dear to the heart of the Vicar of Jesus Christ.

The Sacred Heart Review.

From the Catholic Universe of London we learn the report which has been going the rounds of the Catholic Press concerning the conversion of Mr. Gilbert H. Chesterton, the famous English writer, is false. Mr. Chesterton has not as yet joined the Catholic church.

The Chair of Peter

The story of the Chair of Peter, which the Popes have preserved through the centuries, is interesting just now when all eyes are turned on the Vatican. A tradition dating back to the earliest time tells us that St. Peter used the chair which is contained in the great bronze frame, supported by the four most illustrious doctors of the Eastern and Western Churches, which rises in the Apse, at the extremity of St. Peter's. Ancient documents prove that the Chair of Peter used to be exposed for the veneration of the faithful in the century in which liberty was granted to the Christians of the Roman Empire. Everything goes to show that previous to that time it was kept concealed in the tomb of the Prince of the Apostles. In the succeeding centuries it was moved from one part to another of the great Basilica which Constantine erected to St. Peter on the very site of his crucifixion, until, in the 17th century, it found a permanent resting place in its present prominent position at the end of the majestic temple, lighted from above by the aureole of the dove, who seems to brood upon it, crowned by a host of joyous bronze angels lightly supported by St. Ambrose, St. Augustine, St. Athanasius, and St. Chrysostom, and raised above an altar dedicated to the Blessed Virgin and all the sainted Pontiffs.

For several centuries the Popes have ceased to use it on solemn feasts, principally, no doubt because use would wear out or damage a relic too precious to be lost. But anybody who likes may still see a copy of it in the Vatican Sacristy. It is made of wood, and richly decorated with ornaments in gold and ivory, executed with a perfection which enables us to date its origin to the best days of Roman art—that is, to the age of Augustus or Claudius.

The little ivory sculptures which adorn it represent the labors of Hercules, and prove that it is of pagan origin. A glance serves to show that the chair was originally used for carrying a distinguished personage from one place to another.

An Emblem of Authority.

St. Peter came to Rome under the reign of Claudius, and received hospitality from the Senator Pudens, whom he converted to Christianity. In the house of this noble were held the first meetings of the faithful, and here, doubtless, the Prince of the Apostles was presented with the chair from which he

taught them. The chair in those days was an emblem of authority, the "sedes gestarius" being eminently so, and reserved for the Emperor and the great functionaries of the empire. Hence the pagan ornaments which decorate the chair now held in veneration throughout the whole world.

From the purely archaeological point of view it is interesting to find a chair made of wood which has been preserved practically intact for over eighteen centuries. Even the veneration due to precious relics can hardly be regarded as an adequate explanation of the phenomenon in the case of the Chair of St. Peter. All the chairs of the other Apostles have perished either by the hand or by the negligence of men, while that of Roman Pontiff has been preserved in a providential way. During the four centuries between Alaric and Totila the Eternal City was sacked four times. An unworthy heir of the great Constantine put himself at the head of the barbarian kings to destroy the Imperial City, and then bade adieu for ever to the Eternal City, carrying with him an immense quantity of booty, ranging from precious Greek statues to the bronze titles of the Pantheon. In the 11th century, the Emperor Henry IV., had just ravished the part of the city known as the Leonine Borough, which contained the Basilica of St. Peter, when the army of Robert Guiscard, which came to expel him, wrought even greater havoc. The sack of Rome by the Lutheran hosts under the Constable of Bourbon, destroyed an immense number of religious treasures, which had escaped preceding invaders. During these disastrous epochs, Rome saw her sacred treasures pillaged, her sacred relics scattered to the winds, her columns of granite lying broken in the dust—and yet the fragile seat in which St. Peter taught the infallible truths of the Catholic Church has come down to us through all the ages to represent Catholic truth.

A Description of the Chair.

Torrigi, who examined the chair carefully in 1637, and who measured it exactly on all sides, has left us the following description of it: "The front of the chair is four palms broad and three and a half high; its sides are a little more than two and a half in breadth; its height, including the back, is six palms. It is of wood, with small columns and little arches; the columns are one palm and two inches high, and the arches two palms and a half; on the front part of the chair are chiselled 18 subjects in ivory, executed with rare perfection, and mingled with little ornaments very delicately worked. All around are a number of figures in ivory. The back of the chair is four figures thick." The Roman palm was equal to about nine inches of our measures.

Before the time of Alexander VII., who transported the chair to its present position, it was venerated in the chapel which is now used as the Baptistry of St. Peter's. Previous to this it had been in the Chapel of Relics in the old sacristy; and there are documents to show that Pope Adrian I., in the eighth century, had placed it in the chapel dedicated to his patron St. Adrian. In early centuries the Pope always sat in the Chair of Peter during the solemn ceremonies celebrated on the Feast of the Chair in January. Peter Manulius, in the 13th century, relates having read in an earlier author how the Chair of Peter had been respected during a fire in the Basilica. From chronicles belonging to the 8th and 9th centuries we learn that a newly-elected Pope was first conducted to the Lateran Basilica, where he occupied the Pontifical throne, and that on the following Sunday he proceeded to the Vatican Basilica robed in the Papal mantle and accompanied by sacred chants, and that there he took his place on "the Apostolic and Most Holy Chair of Peter." In still earlier times the neophytes, robed in their white Baptismal robes, assembled before the chair to venerate it and the Prince of the Apostles. In short, we have authentic documents referring to the chair, dating from the fourth century to our own time.

It would be a mistake to suppose that the custom of attaching importance to a chair as an emblem of authority is confined to the Chair of St. Peter. From the very beginning of Christianity the Bishops occupied special seats as a mark of honour and a token of authority. At their death their chairs were sometimes placed in their tombs. The early Christians entertained the highest respect for the chairs of the Apostles, which were carefully preserved by them. In the second century Tertullian wrote: "Go through the Apostolic churches in which the very chairs of the Apostles preside in their places, and where their authentic epistles are read aloud." Eusebius tells us that in his time the Chair of St. James the Less was still to be seen in Jerusalem, and had been preserved by the Christians through all the disasters which overwhelmed the Holy City. We know also that the Church of Alexandria preserved for long ages the chair of its first Bishop, St. Mark. The Church of Rome naturally was very anxious to retain intact the Chair of the Prince of the Apostles, and in the catacombs they had a safe hiding-place during the ages of persecution for this and other precious relics.—*The Catholic Bulletin.*

Freedom of the Mails

For a long time Catholics have been trying to have excluded from our mail service the transportation of all publications whose one purpose of existence is the villification of people and things Catholic.

In this season of general attack on the Catholic Church from nearly every section of our country there are many such papers whose sole business is to attack, calumniate, and destroy if possible the prestige of the Catholic church before the American people. Slanders without number have been printed and sent broadcast through the mails, to be distributed among the thousands that seem to hunger for this class of literature, and who seem to delight in tormenting their Catholic acquaintances with groundless accusations against their devoted clergy, their religious institutions, shameful shafts of ignorant prejudice, which have no other ground save the fertile and wicked imagination of the authors of these questionable publications carried broadcast by the mails of our country.

Good they cannot accomplish; much harm they undoubtedly bring to our people whom they set at variance with one another, stirring up as they do the latent flames of religious prejudice where heretofore there has been peace and harmony.

In striking contrast with the same, are our Catholic publications on which falls the burden of combatting the evil thus sown in our otherwise tranquil communities. So dignified, so elevating is the tone of their usual utterances, that were many of the perhaps honest readers of these nefarious papers or magazines, to peruse them but briefly, they would at once see how different is their purpose, how one tends to build up and perpetuate, while the vile sheets in question simply aim to pull down and destroy the Christian life of a nation.

Thus far the efforts of our Catholic organizations have not attained any results to speak of in the line of having all such publications denied mailing privileges. A certain decision of the American postal authorities recently made would however seem to indicate that we may with reason look for some protection from the vile flood of books and publications so harmful to religion now so generally spread throughout our country.

In a special dispatch to the Boston Evening Transcript under date of Washington Nov. 13, 1915, we read:

"WASHINGTON, Nov. 13.—Peace societies and critics of militarism are in imminent danger of finding their literature

debarred from the United States mails by Postmaster General Burleson. Mr. Burleson has just invoked section 212 of the criminal code to exclude from the mails a quotation from the writings of Jack London, in which the author declares that "a good soldier is a blind, heartless, soulless, murderous machine."

The full text of this quotation was being circulated by peace organizations till the officials here called a halt. Under the law as it is being construed by the present authorities, the Postoffice Department assumes the right to exclude from the mails everything which it considers reflects upon any class.

The law in question, according to a statement obtained this morning from the office of the solicitor of the Post Office Department has been used in the past to prevent the circulation of matter reflecting upon the Jews, Catholics, Germans, British and other classes. Asked if the same law could not be used to exclude from the mails writings reflecting upon congressmen as a class, the solicitor's office replied: "Of course."

"How about judges?" was asked. "Matter reflecting on judges as a class could also be excluded," was the reply, and the official in charge in response to another question indicated that the department would also use its discretion to exclude from the mails writings reflecting upon for example, capitalists, and socialists.

Individuals connected with national peace societies in Washington are up in arms at this order. They declare that Postmaster General Burleson is going beyond the intention of the framers of the law and is establishing a censorship of a dangerous character. They point to a quotation from a speech made by the kaiser to his recruits in which the kaiser declared: "It may happen that I shall order you to shoot your own relatives, your brothers, or even your parents—which God forbid —and then you are bound in duty implicitly to obey my orders." The peace people say that the paragraph of the kaiser's speech from which this sentence is taken reveals the soldier in the same light as in Jack London's article, and it is indicated here that a test case may be made of this quotation, to see whether the Postoffice Department will allow its circulation through the mails. Here is the article:

"A Good Soldier," by Jack London. Young man, the lowest aim in your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks, never reasons; he only obeys. If he is ordered to fire on his fellow citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation. If he is ordered to fire down a crowded street when the poor are clamoring for bread he obeys and sees the gray hairs of age stained with red and the life tide gushing from the breasts of women, feeling neither remorse nor sympathy. If he is ordered off as one of a firing

squad to execute a hero or a benefactor, he fires without hesitation, though he knows the bullet will pierce the noblest heart that ever beat in human breast.

A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes only kill in self-defence. All that is human in him, all that is divine in him, all that constitutes the man, has been sworn away when he took the enlistment roll. His mind, conscience, aye, his very soul, are in keeping of his officer.

No man can fall lower than a soldier—it is a depth beneath which we cannot go."

We do not question the motives of our postal authorities: We believe them to be worthy ones; but we simply ask, why not extend the same immunity to the great Catholic Church, to every Christian organization by closing our mail service to all vile attacks of every name and nature against them?

CATHOLIC LANDMARKS OF BOSTON

A timely article from the pen of Denis A. McCarthy, Associate Editor, "Sacred Heart Review" the great New England Catholic Weekly, recently appeared in the columns of "America" on the Catholic Landmarks of Boston, in which the learned author reminds his readers of the fact that "American Catholics seem quite careless about the beginnings of their history. Here in Massachusetts, the most be-tableted part of the United States, Catholics have done little or nothing to mark places of special historic interest to them. The Catholic tourist or traveler entering Boston and desirous of visiting places particularly dear to him, as being connected with the early days of the Church in Boston, had very little to help him in the way of guide-books or markers. And because of this even those of us who spend our days amid surroundings that should be an inspiration to our Catholicism go on our daily round uninformed and therefore unmoved." The same may well be said of nearly every scene hallowed by the associations of our first Catholic settlers, no matter what part of our country we take under consideration. That other places of historic interest have been duly marked, is due solely to the tireless energy of our State and local historical societies, but while places such as those mentioned in Boston belong to the Catholic history of our country, our Catholic historical societies which exist largely on paper, have never been notorious for their persistent and continued interest in the Catholic history of their country.

Thanksgiving Day

Three centuries will soon have rolled by since that cold and bleak December day when a band of wanderers, since known as the Pilgrim Fathers sought a resting place on the New England shore. Though the band had been off the coast for several weeks, it was only on the 21st of December, 1620, that the official landing was made at Plymouth which has thereby become one of the great landmarks in American history. For about a year the settlers toiled late and early on the inhospitable soil until late in the autumn of the following year, at the close of the Indian summer as it were, when the fruits of the first harvest had been gathered, Governor Bradford gave to America another reason for remembering the landing spot of the Pilgrims. The year had doubtless been a trying one, yet it had not been without success, so that it seemed most appropriate to the Governor to name a day of general thanksgiving that due acknowledgement might be made to the bountiful Lord for all the blessings he had bestowed upon them. Such was the dawn of the day now so universally observed in all parts of our vast country for the practice gradually extended from one colony to another until a day of national thanksgiving was appointed by President Washington for Thursday, November 26, 1789. America was then just starting on her career as a nation, hence it seemed most appropriate to the "Father of his country" to name a day on which all might "with grateful hearts acknowledge the many and signal favors of Almighty God" and pray Him "to grant unto all mankind such a degree of temporal prosperity as He alone knows best." On another trying occasion in the history of our country, a day of universal thanksgiving was proclaimed, when President Lincoln named the last Thursday in November. This was in 1863 when we were in the midst of the Great Civil War, the year the tide of battle seemed to turn towards the preservation of the union.

As the custom comes to us at this day, we may well say that it is the result of that Christian virtue of gratitude so beautiful when it exists in the human heart, which now and then, would that it were oftener, prompts man to give due thanks to a kind and bountiful Creator. This was one of the marks which brought evident pleasure to our Savior, and there was no surer certainty of more blessing to follow than when some favored mortal returned to give Him thanks for great and untold favors received.

Man has always reason to be grateful, and even though at times the hand of adversity may seem to bear heavily upon him, he may yet find abundant reasons for showing his gratitude to his Creator. One of the consoling marks of the present day, of this age of little faith, of pure trust in one's self, is to see this National feast so generally observed, for if it does nothing more, it at least serves to remind forgetful man of that expression of gratitude due his Maker for His bounty towards one so lowly and alas! oftentimes so undeserving. But it surely does more than that; in fact we believe that it is the occasion of many a heartfelt thanks offering that would not otherwise ascend before the great white throne and it is surely a pleasure for the historian to record that our Thanksgiving day has become for many not alone a day of feasting, but still more a day of prayer in which a fond acknowledgment is made before the altar of the Lord for all the countless favors He hath bestowed upon us who have perhaps deserved but little consideration from the kind and loving hand of our Creator and Redeemer.

"THANKSGIVING" 1915.

Far from us, bounteous Lord, let vaunting be
  That scythes go singing through our bending grain
  And vineyards nod that quaff the genial rain,
Our children dancing 'neath the o'erladen tree;
While desolate our brethren homeless flee,
  Reaping death's harvest on a scathed plain,
  Gleaning poor wounded sheaves of maoning pain
And reach us hungry hands from o'er the sea.
Thine is the grant of coasts afar from foes
  And golden undulations o'er the soil
  And that great heirloom from our battled sires.
Ours be the hand that, all unseen, bestows,
  Pours into thirsting wounds its wine and oil
Kindling for home-lorn folk a warm heart's fires.

MARK J. MCNEAL, S. J.

In the Messenger of the Sacred Heart.

Tokyo, Japan.

The Catholic Church and Divorce

The matter of divorce is becoming oppressive to the social conscience. Governors of states have discussed it in annual conference, legislatures have sought to remedy its evils, it has been the subject of debate in the national congress, various Protestant churches and churchmen have urged reform, the Anglican body in England not long since has made it the reason for a national convention, and last year announcement was made that the subject would be discussed by a world divorce congress at the Panama-Pacific exposition in San Francisco, says Richard Hinton in the Freeman's Journal.

Such agitation should be encouraged. Catholics cannot be otherwise than pleased to see it, but in order for it to accomplish the most good it must lead to practical legislative reforms. To get results, reformers who are interested and hoping for better conditions should get together, agree upon a plan and push it. A start must be made, and now is as good a time as any to make it.

Catholics Must Help Reform.

For the Catholic, as regards his own life, there can be no divorce problem. The law for him is simply "What God hath joined together, let no man put asunder." Yet as American citizens, Catholics are necessarily brought into constant contact with the problem, and they cannot avoid their share of the responsibility for such of its evils as can be removed by legislation. Judges who are Catholics are called upon to try and decide suits for divorce; lawyers who profess the faith sometimes appear as counsel in such litigation. Catholic legislators are called upon to vote on proposed divorce statutes and they cannot escape their share of the responsibility for the acts passed or rejected by the law-making body of which they are members. Under the initiative and referendum now in effect in California and many other states, the voters, Catholics and Protestants alike, may be called upon at the polls to enact or reject laws referring to the civil status of marriage, or laws regulating the causes for which divorce is to be granted, and the judicial procedure involved, and what restraints if any, shall be imposed upon remarriage after divorce. Under these circumstances Catholics cannot ignore the divorce problem as it exists outside the Church. None, I think, desire to ignore it.

No Compromise for Catholics.

The Catholic Church can take only one stand as to divorce. For her there is no compromise possible. With the state, however, the question is different; for the state must recognize, regulate and restrain evils which it is impossible to eradicate by legislation. This has been found to be true in all ages as to Catholic and Protestant nations alike. Catholic sovereigns, ministers, legislators and public officials again and again have had to recognize the fact that some evils have to be tolerated by the state, controlled and confined to such limits as may be practicable.

Divorce in the United States is clearly one of the evils which cannot be eradicated by legislation. In the prevailing state of public opinion it can only be regulated, the case with which it is obtained lessened and the number of divorces in some measure reduced. The principle of divorce with the right to remarry is firmly established in American jurisprudence and in the legislation of every state except Carolina, which has no divorce law whatever, would be certain to be defeated by an overwhelming majority of the voters.

Study Laws of the Church.

Remedial legislation, which frankly concedes the civil right of divorce to those persons outside the pale of the Church whose conscience permits them to avail themselves of it, but which will at the same time reduce its evils, and render it less frequent, is the only course open to those among whom every Catholic must be found and desire a reform. In considering such legislation as to divorce, the need for better statutory regulation of marriage should be obvious. A study of the laws of the Church governing the sacrament of matrimony should demonstrate this need to every Catholic. In this country there are millions who recognize no authority other than that of the state, hence it is clearly the duty of the state to do what it can to afford them the same protection when they enter upon the civil contract of marriage that the Church extends to her children when they receive the sacrament of matrimony within the fold. Some persons argue that divorce results from hasty and wrong marriages; others that divorce encourages such marriages. Both are right, and reform is needed at both ends of the question.

Prenuptial Publicity.

In the reform of the marriage laws, enforced prenuptial publicity is one of the things most needed. For Catholics, this publicity is enforced by the Church. Its good effects are obvious, and as citizens Catholics should strive for laws under

which the state will do, in some measure, for the millions outside of the Church what is done for Catholics by the enforcement of the decrees of the Council of Trent. As far as the marriage of Catholics is concerned, such requirements by the state would not interfere in the least with the execution of the canon law, but would rather supplement its provisions and assist in obtaining the results desired by the Church.

Persons intending to marry should be required to give notice and apply for a license not less than thirty days in advance. If unknown to the licensing authority, they should be required to furnish from known and reputable persons affidavits showing that both are legally qualified to marry. When such a notice has been given the state should require notice of the intended marriage be published in a newspaper of general circulation and be also posted in some public place for a period of at least three weeks. The purpose of these requirements would be to prevent hasty and secret marriages that are almost certain to end in divorce. To Catholics the need for such laws should be obvious. Those who have lived in Europe know that similar laws are in force in practically all foreign countries.

More Control Needed.

The existence in this country of a great many religious sects in which there is little or no centralized government, and hence almost no control over the individual members of the clergy by an ecclesiastical authority, renders it desirable that the state should have a better control than it now has over all persons authorized to administer the civil contract of matrimony. The state should inquire into the moral character of clergymen authorized to perform marriages, and inform itself as to their knowledge of the laws governing civil marriage. As grave scandal has been occasioned by the practice of unfrocked clergymen continuing to officiate at marriages, any license to perform the civil rite of marriage should be strictly limited to such time as the license may call for. While the laws generally provide that only clergymen in good standing shall be permitted to unite couples, this provision is frequently very laxily enforced. The right of any clergymen to perform the marriage ceremony should be limited to the county in which his pastorate may be located, in which place he should be required to be registered. In officiating at the celebration of the sacrament of matrimony, priests are by the laws of the Church confined to their own parishes, hence for them such a law would only duplicate civilly their accustomed limitations. Judges of the superior court should be authorized to officiate outside of his county. The same judges should also have power to suspend in specific cases the requirements of previous notice and the

publication of banns. Advertising on the part of any clergyman or justice or otherwise soliciting the business of couples intending to marry should be a misdemeanor.

Marriage bureaus and advertisements promote the most undesirable unions. It should be made a misdemeanor for any person to receive a fee for bringing about the marriage of others. Newspapers containing matrimonial advertisements should be barred from the mails.

The Catholic Church enforces the utmost solemnity in the celebration of the sacrament of matrimony. Practically all the Protestant churches urge a like practice, but unfortunately the control which some of them are able to exercise over individual members of their clergy is so slight that black sheep in their ranks have been guilty of the most scandalous proceedings, and have escaped all punishment. Justices of the peace, even more frequently than ministers, have violated all the rules of decency in officiating at "freak weddings," such as those in "the lion's den," in balloons, aeroplanes, theatres, and on the beach, with the contracting parties attired in bathing suits or other unseemly garb, and have even united people, one of whom has been in a state of irresponsible intoxication. Such marriages should be a misdemeanor on the part of the contracting parties, the officiating clergyman or justice, and any one abetting them. Such clergymen should be barred from officiating at marriages in the future, and such justice should be subject to summary removal from the bench.—*Catholic Universe.*

Life of Cardinal Cheverus

The stay of Father Cheverus in Boston following the summer of 1799 spent at Damariscotta and adjoining towns wherever there chanced to be any Catholic families, was not long for we find him again at his post among the devoted Catholics of Maine in January, 1800,—in fact we believe that he returned in the closing days of December to afford his people the happiness of assisting at the celebration of the Christmas festival in the little chapel of St. Mary's at the Mills. Local traditions enable us to picture this primitive Christian edifice as the scene of Christmas joys, the first that had gladdened the hearts of our early Catholic families since their coming to the Pine Tree State. As now, it was the season of evergreens, and we may still see in spirit, their modest little church, their religious home, not unlike a woodland bower, overhung as it was wherever space would permit, with festoons of winter-green, interlaced here and there with the aromatic spruce and fir among which was mingled as if to render the scene more forest like, a sprinkling of the deep murmuring pine.

The old time Catholic custom of ushering in the Savior's natal day with midnight mass was perchance first brought to our State on this happy occasion. We feel that we may almost see again the lone equippage of the Colonial time slowly wending its way over the not too frequently travelled roads, bearing from this or that direction, some one of the few Catholic families then living in the District of Maine to participate in the Sacramental celebration of the Savior's natal festival.

The round of Christmas feasts, St. Stephen's, St. John's, The Holy Innocent's, a wreath as it were for the great Catholic festival of the coming of the Christ child, were each celebrated in turn by the solitary priest at St. Mary's, who was surely here to greet his little congregation on the coming of the glad new year. January 1st, 1800, saw an unusual event at Damariscotta, one which brought the usual mirth to the little Catholic colony, the celebration of what was perhaps the first Christian marriage to be solemnized in their midst, the marriage of James Smithwick and Elizabeth Jackson, both members of the Damariscotta Catholic mission. This cremony as the sequel will show became a historic one in the life of the illustrious Cheverus, for it was the first time that he chanced to conflict in the performance of his duties, with one of New England's famous blue laws.

The law regarding marriage in those days was explicit: it stated in unmistakable terms that no one could presume to solemnize a marriage, unless he happened to be a resident minister or justice of the town. In case however that neither of these parties were of the religious persuasion of the ones about to enter matrimony, it was permitted to have a minister or justice come from a neighboring county. There being no Catholic priest nearer than Boston, and since he was duly recognized as such in the shire town of the State and District, Father Cheverus felt that there could be no objection to his officiating at the marriage of two of his parishioners, in the little chapel at Damariscotta Mills where he had already become a familiar figure among its busy population. And that there could be no possible suspicion, he had Mr. and Mrs. Smithwick go the following day and acknowledge their marriage before the local Justice of the Peace. In this he was mistaken, for it was not long before he learned that two actions were to be brought against him: 1st, a civil action which could be brought against any minister who would solemnize a marriage contrary to the law, carrying with it in case of conviction, a fine of 50 pounds sterling together with loss of future privileges; the second a criminal suit for any one presuming to marry without the proper license, in which conviction meant a sentence to the Pillory as well as a fine should the court so order.

A son of one of Maine's earliest Catholic Irish families was at this time, prosecuting attorney, a man who as the learned Dr. Shea has well said had already "shown himself actuated by bitter hostility to the religion of his own parents," James A. Sullivan, then Attorney General, afterwards Governor of Massachusetts. The opportunity was not to be lost; the letter of a law which had long since outlived its usefulness must be enforced, and this was one of the occasions when Attorney General Sullivan determined to make the most of what was after all only an apparent transgression of a one-sided law.

An indictment was obtained, a warrant sworn out, Father Cheverus arrested, and placed under bonds to appear in answer to both a civil and criminal suit.

After a long and tedious search among the dusty files in the old Court house at Wiscasset, we found the time faded documents of over a century ago, recording this historic event in the life of the first Bishop of Boston. We do not remember to have ever seen them in print, and they give in truth little evidence of having ever been deciphered since the eventful day of the trial of one who has left such a lasting record among the people in whose behalf he labored. To one familiar with his life, the various steps in this unjust process, easily shows how immeasurably superior was the gentle and pious priest, to the noted, yet overbearing son of Catholic parents, who was responsible for this unjust attack.

On the second Tuesday in August, 1800, Attorney General Sullivan had the matter brought before the Grand jury at Wiscasset, which promptly returned the desired indictment:

"Commonwealth of Mafsachufsetts.

Lincoln, Hancock and Washington. At the Supreme Judicial Court begun and holden at Pownalborough within the County of Lincoln, Hancock and Washington on the second Tuesday next following the fourth Tuesday of July in the year of our Lord, one thousand and eight hundred.

The jurors for the Commonwealth of Mafsachufsetts on their oath present that John Chever of Boston in the County of Suffolk, Clerk at Newcastle, in the said county of Lincoln with force and arms on the first day of January in the year of our Lord one thoufand and eight hundred, he not being then a Justice of the Peace or an ordained Minister of the Gospel refiding in said county of Lincoln or within the said Town of Newcastle but being a person then and for a long time before refiding in Boston aforesaid did unlawfully join in marriage one James Smithwick and one Elizabeth Jackson both of said Newcastle he the said John having no lawful authority therefor, which is against the peace and dignity of the Commonwealth aforesaid and the law in such case made and provided.

A true Bill

DENNY McCOBB, Foreman."

The indictment readily obtained at the hand of a suppliant jury cleared the way for the next step which was the swearing out of a warrant ordering his arrest, which reads as follows:

"Commonwealth of Mafsachufsetts

Lincoln fs. To the several Sheriffs of our Counties of Suffolk & Lincoln or their respective Deputies

GREETING:

We command you, that immediately, without delay, you take John Chever of Boston in the County of Suffolk, Clerk, if he may be found within your precinct & him safely keep, so that you have him before our Justices of our Supreme Judicial Court, next to be holden at Pownalborough, within & for our County of Lincoln on the first Tuesday next following the fourth Tuesday of September next; Then & there in our said Court, to answer as upon an Indictment against him for unlawfully joining in marriage one James Smithwick & one Elizabeth Jackson both of Newcastle in the County of Lincoln he the said John having no lawful authority therefor, as is more

at large set forth in said Indictment. Hereof fail not & make return of this writ, with your doings hereon.

Witness Francis Dana, Esquire, at Boston the nineteenth day of July, Anno Domini, 1800.

JON BOWMAN, *Justice.*

Suffolk SS.

Boston, August 22, 1800, by virtue of the precept I have apprehended the within named John Chever & had him before Shear Jashub Bourne, Esq. who recognized him to appear & answer as within directed.

Fees for travil and service $3.60.

OLIVER HARTEHORN,

Deputy Sherriff."

A true Copy of document

Attested: W. T. MERRILL, *Clerk of Courts.*

To be arrested in the land of his exile, was a new experience in the life of a man who had ran the gauntlet of the reign of terror in his own dear France; but such a trifling incident which could not be said to have disturbed the even serenity of his ways, led him to move among his people as usual with the exception that he was the recipient of much heartfelt sympathy, and was duly assured of support by his good friends at Damariscotta as is amply attested by the following recorded

"Memorandum

Suffolk F. F.

That on the twenty second of August in the Year of our Lord One thousand eight hundred, John Chever of Boston in said County Clerk and Matthew Cottrill of Nobleborough in the County of Lincoln Merchant perfonally appeared before me, Sheaja Bourne Efquire, one of the Justices of Peace for the said County of Suffolk and acknowledged themfelves to be feverally indebted to the Commonwealth of Mafsachufetts in the sums following viz. the faid John Chever as Principal in the Sum of two hundred Dollars and the faid Matthew Cottrill as Surety in the Sum of Two hundred Dollars to be levied on their Several Goods of Chattels, Lands or Tenements and in Want thereof upon their Bodies to the ufe of the faid Commonwealth if default be made in the Performance of the Conditions here under writte.

The Condition of the above-written Recognizance is fuch, That if the above named John Chever fhall perfonally appear before the Justice of the Supreme Judicial Court next holden at Pownalborough for and within the faid County of Lincoln on the first Tuesday next following the fourth Tuesday of

September next; then and there to anfwer to fuch Matters and things as fhall be Indictment found against him for unlawfully joining in marriage one James Smithwick and one Elizabeth Jackson.

A fhall do and receive that which by faid Court fhall be then and there enjoined upon him and do not depart without Licenfe; thence the above-written Recognizance to be void and of none effect: otherwise to abide in full force, Power and virtue

Acknowledged before me,

SHARJD, BOURNE."

A true copy of document
Attested

W. F. MERRILL, *Clerk.*

The dawning of the first Tuesday in October, 1800 saw Fr. Cheverus, accompanied by his friends, at Wiscassett ready for trial. As the court records of these early days are not as complete as at the present day, we were unable to find any detailed account of this noted case before the Supreme Court of Lincoln County. The best report at hand of this trying occasion is a letter now on file in the archives of the Baltimore Cathedral addressed by Fr. Matignon under date of October 14th to Bishop Carroll of Baltimore giving in detail the account of the trial as told him by Fr. Cheverus. After expressing his regret at not having sent at an earlier date an expression of heartfelt sympathy for his Bishop because of the great epidemic then raging in Baltimore Fr. Matignon excuses himself on the ground that he was waiting to give him full particulars concerning the criminal suit brought against Fr. Cheverus because of the simple fulfillment of his duty.

"Last January," writes Fr. Matignon, "while residing at a little mission which we have in Maine two hundred miles from here, he married a couple who in consequence of their both being Catholics were obliged to have him solemnize their marriage. The law states that no one may solemnize a marriage who is not a minister or a justice residing in the place; but if the parties should not chance to have there a minister of their faith they are allowed to call in one from a neighboring county Fr. Cheverus should certainly be considered as a resident minister of the place since he is the only one whom the Catholic people have and who for the past three years has been visiting them regularly and spending considerable time among them at least twice a year. He could also be considered as a minister from the neighboring county since he exercised the duties of the ministry there. Nevertheless to avoid all difficulty he had the parties go the following day before a Justice of the Peace and have their marriage certified as is customary in England

or other countries. Notwithstanding these facts two actions were brought against him, first a civil suit carrying with it a fine of fifty pounds sterling against any minister who would presume to marry without a license and which would render it at the same time unlawful for him to marry any one in the future; the second a criminal suit because he had no right to marry, for which the penalty would be pillory and a fine at the discretion of the court. The criminal suit has just been tried before the Supreme Court at Wiscassett. There were three judges present, Bradbury, Strong and Sewal. Judge Sewal was the only one who had a word to say in favor of Fr. Cheverus who tells me that Judges Bradbury & Strong showed themselves very hostile to him giving him to understand that it would not at all hurt their feelings were they able to send him to pillory. After our two lawyers, one of whom is a member of congress and the other a member of our legislature had fully discussed their client's case before the court the presiding justice, Bradbury, told Fr. Cheverus before the whole court that had it not been proven that he was recognized as a settled minister in Boston he would have given him an hour in the pillory together with a fine of eighty pounds, but since it was duly known that he had a settled residence in Boston only a civil suit could be brought against him. Thus terminated the criminal action against Fr. Cheverus for which humiliating and expensive persecution we are largely indebted to Attorney General Sullivan, Fr. Thayer's old enemy. As for the civil suit, should that take place before the same judges we shall probably lose because the presiding justice has already openly declared from the bench that even though the parties went eventually before a Justice of the Peace, if the sacramental words indicated an intention of uniting them in marriage Fr. Cheverus should be condemned to pay a fine. In addition to this fine of fifty pounds we shall have a considerable sum to pay for the expenses of the trial at Wiscasset. I have felt it my duty to make known to you to whom belongs the care of all church affairs, to you who are in no way indifferent to the lambs and sheep of your flock the full report of this unfortunate affair. Fr. Cheverus although obliged to appear at the bar in the company of men accused of theft etc., etc., and listen to the reading of his indictment, remarked to me 'I was never in better spirits.' I trust that the good Lord will reward him for these humiliations by more abundantly blessing his works."

Writing to Bishop Carroll, March 10, 1801, about a year later Father Cheverus thus refers to his experience before a New England criminal court: "Dr. Matignon has already informed you that having married a Catholic couple (though the parties presented themselves afterwards to a Justice of the Peace I was indicted and tried last October at Wiscasset in the company of

and at the same bar with thieves, men guilty of forgery, &c., &c. There is still a civil (or rather a very uncivil) prosecution carried on against me for the recovery of a fine of 50 pounds of this currency; and I am afraid that I shall be condemned to pay. I am the more inclined to think so as last Thursday the fifth inst., the judges gave us here a little specimen of their good will towards the Catholic religion & its ministers. Mr. Kavenaugh a respectable merchant living at Newcastle in the County of Lincoln, District of Maine, has fitted up at his own expense a small chapel where I officiated for better than three months. Moreover the same gentleman with his partner Mr. Cottrill has subscribed 1000 dollars for our new church & has already paid 750. He thought in consequence that he would be free from paying taxes for the support of the Congregational Minister of his township but the Judges of the Supreme Court now sitting in Boston declared unanimously that 'he must pay for the support of said Minister even if he had a priest always living with him.' The Constitution said they, 'obliges everyone to contribute to the support of Protestant Ministers & them alone. Papists are only tolerated & as long as their Ministers behave well we shall not disturbe them. But let them not expect no more than that.' We were present, Dr. Matignon & myself & as you may suppose, listening with raptures to the above & many other flattering speeches. I really believe should my former trial come on again, these gentlemen would not be ashamed to set me in the Pillory."

Dr. Shea in his work, "History of the Catholic Church in the United States," Vol. II, p. 436, basing his remarks on the above letters says: "The amiable Rev. Mr. Cheverus was accordingly arrested and brought to trial at Wiscasset in the month of October, 1800. There this gentle and pious priest, whose virtues through life were so admired, was placed in the dock with the coarsest and most brutal of criminals. Two judges, Bradbury and Strong, evinced great hostility to him, Judge Sewal alone regarded the case without prejudice. The Rev. Mr. Cheverus had retained two lawyers to defend him—one a member of Congress, and the other a member of the State Legislature, they adduced in evidence the printed instructions of the Vicars-Apostolic in England, the well-known custom of the missionaries in that country, and the pastoral of Dr. Carroll on marriage. The attorney-general maintained that Mr. Cheverus was a minister of Boston and Boston only, and that by exercising functions in Maine he made himself liable to the pillory and a fine.

The powers given by Bishop Carroll, authorizing him to minister to the people of his faith throughout New England, did not in the eyes of the judges, make him their minister; they were wedded to the idea of a local minister. Judge Sewal took a

view of the case favorable to Rev. Mr. Cheverus, but the presiding judge, Bradbury, wished to strain the letter of the law to its utmost rigor.

This Justice said to Mr. Cheverus that if he had not proved that he was a settled minister at Boston, he would have made him stand an hour in the pillory with L80 fine, but as he was recognized as a settled minister, he was liable only to civil action. The Rev. Mr. Cheverus, standing at the bar before these bigots so immeasurably his inferiors in every moral qualification was, as he afterwards declared, 'never in better spirits.' He had not flinched before the wild, demoniac madness of the French revolution and its Reign of Terror; he was not a man to pale before the pillory threats of a brutal New England judge."

Though in the midst of hostile surroundings, with very few friends and well wishers at hand, Father Cheverus successfully passed the trying ordeal, and used to often recall, even after his return to France, when as Cardinal, he occupied one of the most exalted positions in the Realm, his interesting experiences in the old court house at Wiscasset, before the stately yet narrow New England judges.

Though trying a case before a bench, jury, and audience largely in his favor, Attorney General Sullivan was doubtlessly disappointed as the outcome of his needless action which he now quietly dropped as is indicated by a short note written under his own hand on the back of the indictment above quoted which reads as follows:

"Supreme Judicial Court

Sept. 1800

It being found that the said Chever at the time of the marriage was an ordained minister of the Roman Catholic Church in Boston and the Court being of the opinion that an action will lay against him in the Statute and that no indictment will lay on the Statute against a minister for marrying out of the town where he is settled I will prosecute no further on this indictment.

J. A. SULLIVAN,

Attorney General."

Columbus Day Lessons

The passing of the day set apart in honor of the discoverer of America, which in many of our States is already a legal holiday, was duly observed in most of our Catholic centers in a manner sure to be of historic as well as of educational value to our numerous rising Catholic generation.

There are many lessons to be learned from the life of the great discoverer which were quite generally brought out in the many eloquent speeches delivered on the anniversary just passed. Whether in prosperity or adversity, Columbus stands before us as one deserving of admiration, nay more of imitation, for he was always great in his faith, in his trust in Divine Providence. With ideas in advance of his age, opposition common to greatness was ever his lot. A long struggle for success, unbounded jealousy of his attainments when he returned from his successful voyage, bearing to the immortal Isabella, the soil of a new world, then a long series of struggles to finally end in comparative obscurity, forgotten by the very ones that had most benefited by his success, the great Genoes was if anything greater in his faith, and it is perhaps his loyalty to God at all seasons of his long and varied career which is today so many centuries after his passing, restoring to him that place which is rightfully his in American history.

Columbus represented the diffusion of the Catholic faith. His one aim was to bring the knowledge of the truth to the unbeliever, his first act on the shores of the new world, to raise the cross thereby dedicating his life work to Christ.

The Church is strong in the new world today, but outside Divine Providence, which of course favors her existence, her remarkable growth since her establishment by Columbus in the soil of San Salvadore, is largely due to the self same spirit of never ending faith, of perseverance in sunshine and in storm by the many heroic followers who have from age to age taken up the glorious mission of Christopher Columbus. The marvelous results which this spirit has produced in this our own dear country, was at times beautifully touched on by many of the eminent men privileged to address their fellow citizens, both Catholic and Protestant on the occasion of the Columbus day celebrations, but none more eloquently than His Honor the Hon. Victor J. Dowling of the New York Court of appeals who in the course of a long historical and philosophical discourse on the lessons of the day, thus sums up the progress of the Church in the United States:

"As Knights of Columbus we are not unmindful of our responsibilities as faithful sons of the Church, and as loyal citizens of the Republic. To us, the long list of Catholic discoverers, explorers, colonizers and missionaries is sacred, and we glory in the fact that the association of Catholic zeal with the infancy of our country is indelibly imprinted upon mountain and cape, river and valley, where in the early days the piety of the explorer led to his giving to each newly-found landmark the name of saint or festival commemorated by his Church upon the fateful day of discovery. There is no part of this fair land of ours which has not been sanctified either by the cross of the Catholic missionary or the blood, freely shed, in its upbuilding and defence, by the Catholic pioneer and soldier. If the spirit of Columbus could witness the panorama of this great country, whose early rescue from savagery was made possible by his indomitable courage, it might marvel at the material prosperity for which the world of his time held no parallel, but it would rejoice most of all at the endless vista of the Cross on village church and city cathedral, glittering beneath the rays of the rising and setting sun as brightly as did the same emblem on the standard with which he dedicated the new-found land to Catholicity. And where have Catholics greater reason to be devoted lovers of their country than here in this great land where the Cross is uplifted by the side of the banner of Liberty, and protected from every assault beneath the folds of that flag, which in turn it sanctifies and consecrates to its great cause of human freedom and progress. Therefore we do not wonder at the marvelous growth of the Catholic Church in our beloved country, when from negligible numbers in Revolutionary days, it has grown to its present proportions, which demonstrate the tremendous possibilities of expansion of a Church rooted in the love and confidence of its followers, and subsisting without State protection or State subvention. In this land today 19,000 priests serve God at the altars of 15,000 churches, ministering to a Catholic population of between 16,500,000 and 18,000,000, while in our possessions in the Seas more than 8,250,000 more are united to us by common ties of belief. More than 45,000 orphans are cared for by devoted religious, whose members as well minister to 115 homes for the aged. In the Catholic public schools of the country 1,456,200 children are now receiving both a secular and religious education which, at the very conservative estimate of ten dollars per year cost, represents not less than $14,562,000 annually contributed by the Catholics of this country in testimony of their belief in the benefits of combined religious and secular training, while to the public school system of the country whose average cost per pupil is about $38 a year, Catholics are contributing as well their proportion, which is not less than $87,000,000.

"We are proud of the great Church which is the defender of the Christian home, by its steadfast opposition to divorce; which is the defender of the State, by its unyielding opposition to Socialism and anarchy: which is the defender of society, by its zeal in education. We are proud of this great nation, whose loyal sons we are. No matter how much our brethren may suffer from misunderstanding, misrepresentation and slander in scattered sections of the country, we never doubt of the fairness and breadth of vision of the average American. As Archbishop Ireland feelingly said: 'Of the American people this must be said—I say it from my heart, in full knowledge—a people more deeply penetrated with the sense of civic and political justice, more generous in concession of rights, where rights belong, more respectful of their every brother, their every fellow-citizen, is not in existence on the broad surface of the globe. This my tribute to the American people; the verdict, my fifty years of private and public commingling compel me to pronounce.' And as was further said by that great churchman, one of the few surviving chaplains of the Civil War: 'They know as little who accuse us of coveting civil and political power, that we may dim the splendor of the fairest flower in the garden of Americanism. Our combats, if combats there be, are never against the liberties of America, but in defence of them; never against Americanism, but against such of its sons whose souls never yet have thrilled in full response to its teachings and inspirations. With you, fellow Catholics, with you, fellow Americans, I salute the Republic. I thank God that the people of America are capable of possessing a government of this form. The Republic!—it is the fullest recognition of human dignity and human rights, the fullest grant of personal freedom, that due respect for the rights of others and the welfare of the social organism may allow. Permit the barbarous onslaughts of lawlessness and anarchy to undermine its foundations or loosen the cement binding together its walls? Never, so long as life still throbs within our bosoms! Alter it to empire or monarchy? Never, so long as our lips may praise it, or our hands wield arms in its defence.' "

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